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30 Cents a Year

BIBLE SOCIETY RECORD

Rev J K McLean
222 Batherton St

1911

THE LEAVES OF THE TREE WERE FOR
THE HEALING OF THE NATIONS

The Dedication of the Genevan Version
to
Queen Elizabeth (1560)

'The eyes of all that feare God in all places be-
'holde your countreyes as an example to all that
'beleue, and the prayers of all the godly at all tymes
'are directed to God for the preseruatiō of your
'maiestie. For considering Gods wonderful mercies
'toward you at all seasons, who hath pulled you out
'of the mouthe of the lyons, and how that from your
'youth you haue bene broght vp in the holy Scrip-
'tures, the hope of all men is so increased, that thei
'cā not but looke that God shulde bring to passe
'some wōderful worke by your grace to the vniver-
'sal comfort of his Churche. Therefore euen aboue
'strēgth you must shewe your selfe strong and bolde
'in Gods matters. . . This Lord of lordes & King of
'kings who hath euer defended his, strengthē, cōfort
'and preserue your maiestie, that you may be able to
'builde vp the ruines of Gods house to his glorie, the
'discharge of your conscience, and to the comfort of
'all them that loue the comming of Christ Iesus our
'Lord.'

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Tercentenary Items

THE arrangements for the Tercentenary are progressing both in this country and in England. The British and Foreign Bible Society informs us that Sunday, March 26th, has been fixed for the observance in the churches in England. The clergy and ministers are asked on that day to take as the topic of their sermons the debt of the English-speaking peoples to the English Bible, and to make an appeal that the Bible should be given, both in the home and in the nation, its rightful place.

The Archbishop of Canterbury will preach in St. Paul's Cathedral on the evening of that day, and it is hoped that similar special sermons will be preached in most of the cathedrals. Unfortunately, Westminster Abbey will be closed because of the preparations for the Coronation; otherwise it would have been appropriate to hold a special service in the Abbey, in view of the relation between Westminster and the preparation of the Authorized Version.

The King has promised to receive a representative deputation possibly in the week preceding March 26th. The deputation will present to him an address stating in simple, dignified terms the meaning of the celebration, and the King will give a reply stating his own attitude toward this movement, and this will immediately be published in all the papers. In this way the Crown will be linked with the Church and the people in recognizing the place of the Bible in the national life. A specially bound copy of the Authorized Version will be presented to him on the occasion.

The Rev. John S. Ritson, M. A., one of the Secretaries of the British and Foreign Bible Society, has just arrived in America. He comes for a brief visit to the Canadian Auxiliary of the British and Foreign Bible Society, making an address at the dedication of the new Bible House in Toronto in February and speaking at the Tercentenary celebrations both in Toronto and Montreal.

This will be the first formal Tercentenary celebration either in England or America.

In this country pastors and others are writing to the Secretaries constantly asking for information and suggestions.

We publish elsewhere the Bibliography suitable for their use which has been issued

in pamphlet form and can be obtained on application from the Secretaries. There will also be ready in a short time, in pamphlet form, the four articles which have thus far appeared in the RECORD on English Versions prior to the King James. This can be secured by those who ask for it. It will be followed in due time by another pamphlet on the King James Version itself, consisting of two articles to appear in the RECORD for March and April, thus bringing the series up to the event itself.

Two pastors of leading churches have sent us printed programmes of sermons preparatory to the Tercentenary celebration. The Rev. Dr. Wallace Radcliffe, pastor of the New York Avenue Presbyterian Church, Washington, D. C., announces the following list:

January	15. What the Bible Is.
"	22. How we Got It.
"	29. A Musical Interpretation.
February	5. The Father of the English Bible.
"	12. A Translated Bible—The Word of God.
"	19. The Bible and its Stumbling Blocks.
"	26. A Musical Interpretation.
March	5. The Bible in Literature.
"	12. Curiosities of the Bible.
"	19. Great Words of the Bible.
"	26. A Musical Interpretation.
April	2. Some Other Bibles.
"	9. The Indispensable Book.
"	16. Easter Praise.

The Rev. Dr. L. Mason Clarke, pastor of the First Presbyterian Church, Brooklyn, N. Y., announces the following list:

January	22. The Earlier Ancestry of the English Bible.
"	29. Wycliffe, the Founder of English Prose Writing, and his Bible.
February	12. The Wonderful Sixteenth Century and its Bibles.
"	19. The Printing of the English Bible.
"	26. The Influence of the King James Bible upon the English Language.
March	5. The Debt of English Literature to the King James Bible.
"	12. The English Bible and the Life of the People; their laws, customs, and society.
"	19. The English Bible and Liberty.
"	26. The Revised Versions.
April	2. The Bible and Christ.

Perhaps these lists will suggest to other pastors what might be done.

Notes and Comments

THE Eighteenth Conference of Foreign Mission Boards of the United States and Canada was held in the Board Room of the Board of Foreign Missions of the Presbyterian Church, New York, January 11-13, 1911. Thirty-four Boards were represented by about ninety representatives, with a larger number of missionaries and other persons in attendance.

Various important topics were discussed: The World Missionary Conference, Mohammedian Problem, Effective Literature, Christian Education in China, and the like.

Mr. James Wiggin and Dr. Lewis D. Mason were the official delegates from the American Bible Society, together with the Secretaries. Mr. James Wood, one of the Vice-Presidents, was also present.

The meetings were exceedingly profitable and interesting.

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A PRIVATE letter from Marsovan in Asia Minor, incidentally mentions that the Bible agent placed there by the Levant Agency now has twenty depositories under his charge in the Marsovan field. The increase in these depositories, which are commonly established in shops whose owners find that there is a demand for Scriptures, is a good illustration of the effect upon Bible work of the waking up of Turkey.

The letter from which we quote further says: "Business is better than I have ever known it, and wages are higher. There are now two Armenian papers published here (in Marsovan), one Greek and one Turkish. Things are moving, but the leaders are men of but slight experience, and none can know whither the present tendencies will lead."

Five years ago the man who should have published a newspaper in Marsovan, an inland town in the Province of Amassia, would have been imprisoned for life. The contrast between such conditions and that revealed by this letter vividly illuminates the tendencies of the New Turkey.

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IN the latter part of September the Protestant Young Men's Society of Mardin, Mesopotamia, presented a copy of the Testament and Psalms in Arabic to each one of forty-five conscripts as they were leaving for the Turkish Army headquarters.

Mardin is an ancient city, between four and five hundred miles from any seaport, accessible by caravans only. The conscripts referred to were taken under a new law from the Christian

communities in the city, and three noteworthy facts are illustrated by this little incident.

First, the new Turkey is actually recognizing equality between Christians and Mohammedians. Heretofore fanaticism has barred Christian subjects of Turkey from military service.

Another pregnant fact is the influence of the mission of the American Board's station at Mardin. To this influence is due the existence there of an active Protestant Young Men's Society, solicitous for the welfare of these new soldiers.

Once more, this incident illustrates the wide reach of contributions from individuals, churches, and Auxiliary Bible Societies that support the American Bible Society with a vision which is not limited to the homeland. Through such contributions the American Bible Society was able to meet the heavy expense of translating and printing the Bible in Arabic, and can now keep a stock of these Scriptures in this distant Mesopotamian city for such benevolent uses. Every contributor to our Society fosters the progress of the Kingdom both at home and at the ends of the earth.

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"THE BIBLE IN THE WORLD," the monthly magazine of the British and Foreign Bible Society, for December contains an interesting note with reference to the Mongolian Bible published by that Society in 1846. While the Bible is in excellent literary Mongolian, it needs some revision, and this is to be given by Mr. Larson, the Society's Sub-Agent in Mongolia, assisted by a Mongolian teacher. In this connection it is interesting to find in the Twentieth Annual Report of the American Bible Society for 1836, that \$1,200 is reported as paid for Mongolian Scriptures, and this is explained by a letter from the Rev. Edward Stallybrass, one of the translators, who at that time (1836) had finished the version of the Old Testament, the British and Foreign Society generously paying the expense of printing and binding 1,000 copies on the Mission Press of the London Missionary Society in Siberia, and the American Bible Society adding \$1,200 for an edition of 500 copies. This was followed later by the New Testament, published by the British and Foreign Bible Society.

During all these years this book has been in use, and now the New China will have a new Mongolia, where both Societies can work. May the new version have a longer lease of life than its predecessor.

MR. JUSTICE WHITE, who has been advanced to the Chief Justiceship of the Supreme Court of the United States, was formally inducted into this high office on October 19, 1910. The telegraphic dispatches in the newspapers describe the administration of the oath by Mr. Justice Harlan, and reports that the Chief Justice, while taking the oath, held in his hand a Bible which has been used by nearly every Chief Justice and Associate Justice on similar occasions during the last century, but unlike most of them, he kissed the Book at the conclusion of the oath.

Such a record marks the continuance of that venerable tradition by which the administration of justice in this country is tied to the Book which has made the nation great. No doubt this and similar facts will be referred to many times in the commemoration of the Tercentenary of the English Bible.

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IT is now proposed to publish an illustrated missionary magazine in the Welsh language in India, under the name "Y Negesydd Cenhadol" ("The Missionary Messenger").

Mr. W. R. Roberts writes us that it will be a good opportunity for bringing the need of non-Christian lands before the Lord's people in Wales; we may add, perhaps also in America, where our Welsh Christians do a worthy part.

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THE treasurer of a Welsh Auxiliary Bible Society writes that this year he noticed a falling off in its contributions for the American Bible Society. "I am eighty-two years old," he says, "but I went out through the snow and visited every one of fourteen families who had contributed nothing. Every one of these families when asked gave willingly for circulating the Bible. When collections are small it is mostly the collector's fault. Please write sharply about this to — —, our secretary, and wake him up."

It is pleasant to find surviving in this venerable hero the old sense of the auxiliaries' responsibility to collect money for the general as well as for the local work.

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THE Rev. George C. Doolittle, of the Syria Mission of Board of Foreign Missions of the Presbyterian Church in the United States of America, in a recent letter makes a most significant remark as to the value of the gifts of Mrs. Russell Sage and others to this Society to the general work of missions: "I am so glad that the money came in to meet Mrs. Sage's offer. We feel as if it had been paid directly into our work, for Bibles are at the bottom of it all here."

THE DuPage County Bible Society, whose center is at Wheaton, Ill., has sent to the American Bible Society a donation of \$150 and has transferred to the Bible Society \$21.82 more, which is the amount of its credit on the book account. In doing this the secretary of the society explains that at the annual meeting of the society it was decided that the maintenance of a depository and county organization was unnecessarily expensive. The society also decided to return its books to the Chicago Agency, and to recommend to the churches which have supported it and to its auxiliary, the Naperville Bible Society, to continue their efforts, affiliating themselves with the Northwestern Agency. The DuPage County Bible Society has been a faithful and energetic auxiliary of the American Bible Society during seventy-one years. Its action comes to us as a complete surprise. We naturally feel a pang of regret at the decision which removes the society from our list of auxiliaries; but Wheaton is within twenty-five miles of Chicago, and in these days of easy communication we cannot but feel the wisdom of the action taken by the society.

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THE report of the Agency among the Colored People of the South for December shows the largest returns for books sold and cash receipts since the founding of the Agency—4,043 books, valued at \$729.79.

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THE table of receipts from the four usual sources is herewith presented. It will be seen that for December of the present year as compared with December, 1909, there has been an increase of \$7,544.87 in church collections, and a slight increase in gifts from individuals and auxiliaries. Very large legacy receipts in December, 1909, far more than counterbalance this, but it is a good sign that receipts from the living are so decidedly increasing. The church collections for the whole period, continuing the contrast, have nearly doubled, and the gifts from individuals are not very far from three times as large; the gifts from auxiliaries are somewhat smaller. On the whole the total increase for the period in gifts from the living is \$24,913.71.

	Dec., 1909	Dec., 1910
Gifts from Auxiliaries.....	\$556 09	\$693 43
Legacies.....	103,402 15	152 69
Church Collections.....	197 88	7,742 75
Gifts from Individuals.....	581 10	807 85
	\$104,737 22	\$9,396 72
	April 1, 1909, to Dec. 31, 1909.	April 1, 1910, to Dec. 31, 1910
Gifts from Auxiliaries.....	\$9,162 90	\$8,295 43
Legacies.....	143,034 42	30,803 39
Church Collections.....	21,305 79	40,693 00
Gifts from Individuals.....	4,640 43	11,034 40
	\$178,143 54	\$90,826 22

English Versions Before King James: The Genevan, —The Bishops',—The Douay

THE Great Bible, so called merely from its folio size, was succeeded by a greater, not in size, for it was a quarto, but greater in its accuracy and felicity as a translation. The Genevan Version was based on the Great Bible, but added to it a scholarly fidelity, coupled with a happy grace and vigor of idiomatic English, which made it for many years the Bible of the English people. The circumstances which led to this result are part of the strange, eventful history of that time of stress and storm. To state even in outline the historical causes that lie behind the Genevan Version would be to picture the civil and religious convulsions which shook not only England but Continental Europe. As in the apocalyptic picture, there were "voices, thunders and lightnings, and there was a great earthquake."

The Genevan Version was made by English exiles, companions in tribulation for the Word of God and for the testimony of Jesus Christ. It might be said after the manner of the Acts of the Apostles that, because of great persecution against the church, they were scattered abroad and went everywhere preaching the Word—and translating it.

The name "Genevan" is profoundly significant. The school of John Calvin was a natural focus for the learning of the day. Thither the victims of religious persecution in England fled for refuge. Henry VIII., though a friend of learning and by no means a foe of moderate reform in religious life, was at best a fickle and treacherous friend. The close of his reign was marked by what is known as the Catholic reaction. Although the Great Bible had appeared with a picture of him and his Prime Minister, during his later years severe restrictions were placed upon the use of this or of any vernacular Bible.

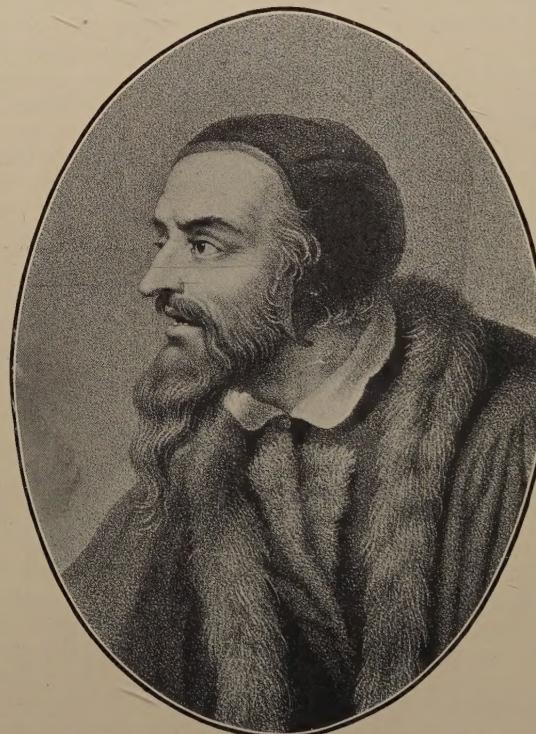
In 1543 Parliament forbade all translations bearing the name of Tindale and forbade, further, women (except women of rank), artificers, apprentices, journeymen, servants, farmers, and laborers to read, to themselves or others, publicly or privately, any part of the Bible under pain of imprisonment. It was not until Edward VI., Henry's son by Jane Seymour, ascended the throne that the Word in its new English dress had full course and was glorified.

The story has often been told of how at King Edward's coronation three swords were

brought to him as signs of the triple kingdom. He asked for a Bible to be brought, saying that this was the sword of the spirit. Thirty-five editions of the New Testament and thirteen of the Bible were published during his reign. The beneficed clergy were commanded to provide large copies for public use. The people could read, with none to molest or make them afraid. It seemed as though the Book had come to its own.

Under these auspicious circumstances Bible translation might naturally have gone forward, but this was not to be during Edward's brief reign. It was not to Protestant Edward, but to Catholic Mary, who succeeded

him—"Bloody Mary"—that we are indebted for the Genevan Version. Her fierce wrath drove the choicest spirits in England to the Continent, where some of them found their way to that select company of Christian scholars who gathered at Geneva. As soon as Mary came to the throne eight hundred persons crossed the channel, including five bishops, fifty eminent divines, besides titled ladies, among them the Queen's own cousin. They were found in many cities, chiefly perhaps in Frankfort. Here there arose a division of judgment among themselves which led



JOHN CALVIN

to the secession of a certain party, especially of the scholarly sort, to Geneva. From these came the Genevan Version. Among the names mentioned in connection with it are John Bodley (father of the founder of the Bodleian Library), Myles Coverdale, Thomas Cole, Anthony Gilby, Thomas Sampson, John Knox, and last but not least, William Whittingham. Whittingham was married to the sister of John Calvin (or of Idelette De Beurre, Calvin's wife—it is not quite clear which), and was himself an Oxonian of scholarly accomplishments who had spent many years in foreign travel.

Under Calvin's mighty shadow, if not by his suggestion—who can say?—he issued his own translation of the New Testament. This was a forerunner of the Genevan Version itself, and is often, though incorrectly, identified with the Genevan New Testament. First, however, came the independent translation made by Whittingham, but accompanied with a stirring introduction by Calvin himself. While, then, Mary was desolating England, sending three hundred persons to the stake in three years, among them three bishops, and Cranmer, Archbishop of Canterbury, himself, this little group of scholar-saints quietly prepared the next stage in the history of the English Bible.

Calvin himself, of course, could not contribute anything directly to the English Version. He was, however, deeply interested in Bible translation, and was indeed himself engaged at that very time in perfecting the French version of Olivetan. He revised it three times—in 1545, 1551, and 1558. Whittingham's New Testament appeared in 1557, just before the close of Mary's reign in England, so that we may without much exercise of the historical imagination see these two men, so closely linked, laboring together, the one on the French and the other on the English New Testament. Calvin's revisions were scaffolding to the final form of the French version, which was issued in 1588 by a company of French Protestants. Though Calvin was dealing with another tongue, it could not fail that Whittingham and his *confreres* should catch somewhat of his spirit. The quickening touch of so penetrating a genius as his must have been keenly felt in all the intellectual and spiritual life of that high company, of which he was the most distinguished ornament and the most influential member.

The Genevan Version was based in the Old Testament on the Great Bible, to the text of which it made considerable correction (so Bishop Westcott says), but not so much in its translation. In the New Testament it betrays the powerful hand of Calvin's associ-

ate, Theodore de Beza, through his Latin translation.

The Genevan was the first English Bible printed in Roman type, instead of the usual black letter; the first also to break up the solid paragraphs into verses like our own; the first to use italics to indicate the word supplied by the translators. It was the first version issued in the reign of Queen Elizabeth, and was dedicated to her in simple language, free from unworthy adulation, coming out in 1560 soon after her coronation. It had marginal notes, a running commentary on the text (Calvinistic in tone), and was adapted to the needs of the common people, who heard it gladly and cherished it with devout tenderness in life and in death. It was above all others the people's book—the household Bible—not only in England but in Scotland, where it soon came into general use. John Knox took it in place of Tindale's version, which he used up to the time of its appearance, and carried it, so Dr. Eadie relates, to the First General Assembly of the Presbyterian Kirk in Edinburgh.

The influence of the English Bible upon English literature cannot here be discussed, but it is of special interest to note that the creative genius of William Shakespeare found in the Genevan Version no little of the most fine gold which furnished him with a fit medium of expression. This has been shown in more than one recent treatise—perhaps as well or better than any other, by Dr. Thomas Carter in his "Shakespeare and Holy Scriptures." In this he argues with elaborate care and seemingly beyond refutation that Shakespeare's Bible was the Genevan Version.

Shakespeare's literary career was finished practically before the publication of King James. Dr. Carter goes through all the plays, showing the marvelous interweaving of Biblical phraseology in the very fiber of his style. It is not so much direct quotation as continual adaptation of Scripture phrase to his thought that betrays so unmistakably his minute familiarity with the text of the version. His use of it is not always reverent. He used Scripture "to dignify the thought of a king, to point the jest of a wit, or to brighten the dullness of a clown."

It is a striking coincidence surely that the school of Calvin and his "most potent grave and reverend Seignors" in Geneva should have thus potently touched to so fine issues the sublime genius of the myriad-minded master of the human heart.

A recent book by Mr. Sidney Lee on "The French Renaissance in England," calls attention to French influence in Elizabethan literature. This, the writer thinks, is much greater than has been ordinarily supposed. The early

translators of the English Bible, according to Mr. Lee, owe to contemporary French efforts of the same kind an appreciable stimulus. He also dwells upon the influence of Calvin's style on the English prose writers. This accords in general with the view here suggested.

Dr. Matthew B. Riddle, one of the American company of New Testament Revisers, calls attention to a curious illustration of the vitality of the Genevan Version and its hold on English-speaking Christians, that at the Westminster Assembly, more than thirty years after the publication of the Authorized Version, the Genevan Version was still preferred by many members, and several places in the Westminster Confession of Faith framed by that body indicate its influence. He adds that the Bishops' Bible was used in the pulpit of the First Church of Hartford, Conn., forty years after 1611.

The Bishops' Bible

This brings us to the Bishops' Bible, the chief distinction of which was that it was the formally adopted basis for the King James Version. But for this it cannot be said to deserve to rank with its predecessors, and especially with the Genevan, which it was

Bible, since Matthew Parker, Archbishop of Canterbury, was its originator and promoter.

Strype, the historian of this phase of the subject, describes the method by which it was done:

"The archbishop took upon him the labour to contrive and set the whole work a going in a proper method, by sorting out the whole Bible into parcels . . . , and distributing those parcels to able bishops and other learned men, to peruse and collate each the book or books allotted them: sending withal his instructions for the method they should observe; and they to add some short marginal notes for the illustration or correction of the text. And all these portions of the Bible being finished and sent back to the archbishop, he was to add the last hand to them and so to take care for printing and publishing the whole."

It was the aim of the bishops to produce a popular rather than a literary version. Like so many other attempts of revision, it proved in the end less conservative than at the beginning. Bishop Westcott thinks the work as a whole extremely unequal. The bishops knew more Greek than they did Hebrew. The historical books of the Old Testament follow the Great Bible very closely, the others less closely. The Genevan Version had its influence throughout, and many of the changes made in the Bishops' are due to it. The first edition appearing in 1568, was followed by another revised edition in 1572. Many phrases and happy turns of expression can be cited for which we are indebted to the Bishops' Bible: "Joint heirs with Christ;" "the glory of his inheritance;" love "worketh no ill to his neighbour," and other like expressions.

The Bishops', like the Genevan Version, contains explanatory notes which are shorter and deal with the interpretation in the stricter sense of the word. One of them may be quoted as of curious interest to American readers in Psalm 45, 9, on "the gold of Ophir": "Ophir is thought to be the Ilande in the West coast of late found by Christopher Columbo: frō whence at this day is brought most fine golde."

The Rheims, or Douay, Version

A rival translation produced by scholars bitterly antagonistic to those who had thus far toiled at the English Version, was not without its value to them. The point of view of the makers of the Rheims, or Douay, Version was so diverse from the Genevan or the Bishops' Bible that their results make a useful foil and occasionally a wholesome corrective to both, and to the King James as well.

The men of Douay were genuine scholars,



THE EARL OF LEICESTER
(Illustration in the Bishops' Bible, 1568)

probably intended in some measure to supplant, but which it singularly failed to equal in power. It was sometimes called Parker's

and though bent on supplanting the Tindale tradition, in spite of themselves the Rheims profited by the labors of those whom they sought to undo.

William Allen, Principal of St. Mary's Hall, Oxford, initiated the new translation. Under his inspiration a college was founded at first in Douay in 1568 (the year the Bishops' Bible appeared) for the education of young Englishmen in the Roman Catholic manner, and the training of priests intended to reconvert England to the Papacy. The college was moved to Rheims ten years later and then back again to Douay. Allen, who was afterward made Cardinal by Pope Sixtus V., at the request of Philip II. of Spain, was its president, and it is interesting to read that in this Roman Catholic institution the Bible was carefully taught every day. Thus Protestantism was already modifying Roman usage.

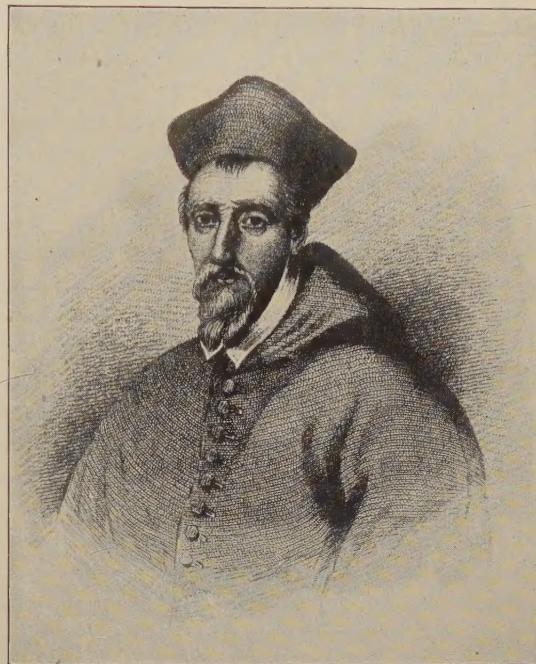
Gregory Martin, "graduate and Licentiate in Theology" (so the official records of Douay read) a brilliant linguist, began the translation in October, 1578, ten years after the Bishops' Bible appeared, and did the most of the work. Associated with him were Cardinal Allen, Richard Bristow, Thomas Worthington, and William Reynolds, all men of learning, but he bore the brunt of it. They adopted a false principle of translation in taking the Latin Vulgate, rather than the Greek or Hebrew originals, as their basis, and adhered with courageous consistency to this principle even when their scholarly instincts must have revolted from the manifest inaccuracies of the Vulgate. As a result all the errors of the Vulgate were transferred to their English version, so far as they can be transferred in a Latinized English style, which is at times hardly English at all and scarcely intelligible. "Loaves of proposition," a "curdled mountain," "cherogrillus," "ophiomachus," "sciniph," "charadriion," for instance, are sufficient to indicate to what un-English absurdities these scholarly translators were driven by their theory.

The value of the Douay thus consists not in its unnatural and un-English style, and certainly not in the anti-Protestant notes accompanying it, but mainly in its vocabulary, which has forced as it were into the language many Latin words serviceable for the expression of scriptural ideas. Many of these usages the King James revisers subsequently adopted.

The Douay New Testament appeared in 1582 and the Old Testament in 1609-10, just before the King James appeared.

Two notable articles on the Douay Version are to be found in the Roman Catholic Encyclopedia from the pen of Monsignor Ward, President of St. Edmund's College, England.

This learned writer points out that the Bibles popularly styled "Douay" now "are most improperly so called," being founded on the revisions of Bishop Challoner in 1749-52.



CARDINAL WILLIAM ALLEN

The changes which he introduced according to Cardinal Newman, it is further said, "almost amounted to a new translation," and with this judgment Cardinal Wiseman concurs. "Scarcely any verse remains as it was originally published." In nearly every case, Monsignor Ward adds, "these changes took the form of approximating to the Authorized Version." To this may be added Monsignor Ward's further admission in the article on Gregory Martin, that the Douay "is full of Latinisms, so it has little of the rhythmic harmony of the Anglican Authorized Version, which has become part of the literature of the nation," but in accuracy and scholarship he thinks it "superior to any of the English versions which had preceded it, and it is understood to have great influence on the translators of the King James Version." So it appears that these two companies of translators, working from such widely different standpoints, in the end proved each to be useful in varying degrees to the other.

Thus it came to pass that first by Wycliffe, then by Tindale, in the stormy days of Henry VIII. and on through "the spacious times of Great Elizabeth"—the golden age of English letters—then finally under King James, the English Bible came to its throne of power.

An Incident in Michoacan

OUR Agent in Mexico, in the midst of the confusions that prevail in certain parts of the Republic, finds time now and then to send us a choice story of the power and blessing of this work of distributing the Scriptures among the people. What could be more tender than this simple narrative of the influence of the Bible over an untutored conscience! It awakens and guides and inspires even the humblest who know it, even if, as in this case, they know no other book. We are indebted to one of the sons of our Agent for this incident, so charmingly told. Mexico has a great future before it, and this future would be soon assured if the people could only all be persuaded to follow such counsels of sobriety and energy as are inculcated by the Scriptures, to say nothing of the higher, spiritual virtues inspired thereby.

When you are reading this little story, will you not ask yourself how this lad would have come by this Bible in this faraway town if someone had not sought out his father's house and persuaded him to receive the book. We cannot trust to the commercial spirit to do this work; it is the distinct missionary task for which this Society was created by the Churches.

It was in the market-place of Tingambato (a picturesque little town of Michoacan) that I found José. I had been studying bugs and birds that afternoon, and after sundown I strolled to the plaza to look at the people's faces. They seemed much the same: sullen, hopeless, resigned to a purposeless drifting. For a half hour I looked in vain for some sign of animation, some expression of humanity. Then came José.

He attracted my attention from a distance by his quick movements, and the light from a peanut-vender's torch revealed a genuinely intelligent face, which held clear and honest eyes. The boy was dressed neatly in clean clothing and wore shoes; his hat was large and well shaped, setting squarely on his head. All these small details marked him from the lounging, heavy, surly crowd that lay about the plaza in a perturbed lassitude. So I walked over to where Joe stood and asked if the peanuts were eatable.

The lad smiled and assured me that there

were none better, offering me a handful to try. I purchased a few cents' worth from the avernine urchin who sat at the base of a huge mountain of nuts and asked Joe to come over to one of the stone benches for a little chat. Joe was delighted and we went.

He apologized for sitting down with me; he apologized for eating with me. These simple people, when sober, apologize for treading on your shadow by moonlight. I easily forgave him and then asked questions as to his home, his life, his work, and his philosophy.

I learned of his arrival in T—, of how he had found work at the sawmill, and about his promotion to assistant storekeeper, after which there was a hammer lost, and he was discharged because he could not find it. Many little incidents of interest he told me concerning his mill life, and I encouraged him to go on.

He had returned to the mill again, and found work in another department, but the work was hard and his hands had many indurations, showing intimate acquaintance with the shovel handle. But he assured me that it was not to last long; that one who worked faithfully and well would be rewarded and put into a place of trust. He seemed very sure of this and his exposition quite surprised me.

Then he told me that if the poorer classes of Mexico City could have water, they would not patronize the *pulquerias* so much and would be much happier; that they were not given water because the powerful ones who controlled such things as water taps for the public, were the ones who owned miles and miles, hundreds of miles, of *pulque* plants. He told me his heart went out to all these poor people who were drinking alcohol, when they would many times prefer a draft of cold water.

Many other things Joe told me, about politics, social conditions, and ethics as he understood them. A real jewel I had found among the pebbles, and I strongly desired to know the why and wherefore of this boy's character. So I questioned further, asking him if he smoked, if he ever drank, if he ate *chile* and drank coffee, as his companions did. I was greatly astonished at his negative replies, and asked him outright why?

"Oh," he said, "we have a book at our house. It is the only one in all this country hereabout. My father keeps it and reads to us on Sundays and feast days, and I read by candle light until my eyes are very tired, and

in this book are many things that make one think about things. I read, and then I wonder if it is right to do this, and if it is wrong to do that, and I think it is wrong to use stimulants, because it makes one dizzy and lazy, and one cannot work well, nor keep one's temper well, nor sleep, nor be happy."

"And the name of this book?" I asked.

He seemed a bit disturbed at this question. He shifted his position and looked around him to see if listening ears were close at hand. I expected something very mysterious indeed.

"But this book is prohibited," he said. "The *cura* would have us cut by all our friends if he knew we read in this book. We keep very quiet about it, and only our best friends know, and they come on Sundays and listen to my father read. Perhaps you, who come from Mexico, know the book. It is 'La Santa Biblia.'"

I told José that I knew something about

the book, but that I should like to know more. He invited me most cordially to come to his house and see it. He was sure that it was the greatest book in all the world.

"Do you know of many other books?" I asked.

"No, but I am sure there are no others like this one—there cannot be. It makes us different from the rest of the people; we are happier, we are more healthful, we are better in every way, and I wish there were more of these books here; I wish that more might read and understand, and be *different*."

So here was the cause of the difference. This was the reason for the quicker motions, the brighter eyes, the pleasant voice, the generous confidences and open frankness. I always look for cause behind every effect, and I had found what I was looking for; so I went back to the hotel, promising José that I would see more of him, and that he should have a lamp to read by, so that his eyes would not tire so soon.

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Round About Central America

NEWSPAPER telegrams from Honduras and the regions beyond have not been very reassuring of late. We are, therefore, glad to be able to give our readers a bulletin from the field from a dispassionate source—a recent letter from the Rev. James Hayter, the Society's Agent for Central America, which reads as follows:

I am just back from Honduras, where I spent some days with Messrs. Knapp and Groh, missionaries from the United States settled in San Pedro Sula, which is on the only railway line of Honduras running from Puerto Cortez to Pimienta, some seventy-five miles into the interior and originally intended to go to Tegucigalpa, the capital. When we landed we found everybody under martial law and soldiers in almost every quarter. They would not allow us even to have our pajamas without some fuss, and one ignorant fellow came pretty near sticking his bayonet into me. Of course you have heard of the recent attempt on the part of Señor Bonilla to incite a revolution. It failed, but we fear another. Any day it may break forth. It is even difficult to get passports; in fact, Messrs. Knapp and Groh had failed to get one when I left to go into the interior on missionary work. On leaving San Pedro a soldier demanded of me my passport, and, although he did it without my permission, a negro told him I was a rail-

road official. We reprimanded him for bearing false witness, but he did not seem to mind, and it was too late to mend matters, so we got off easy.

I found the bitterest feelings against the "Gringos," as the Americans are called down here. No doubt there is some reason for it too, as nearly every one of them has left his country for his country's good. I never saw more whiskey drinking nor heard worse swearing than during the night I was at the hotel in Puerto Cortez. It seemed that every hundred steps I walked I met either a native or foreigner who had either lost his hand, leg, arm, or eye. Many had only one leg. This is truly the country of revolutions and ne'er-do-wells.

I found a well built chapel of the Wesleyan Methodists in San Pedro, but unfit for service till we had got a good old negress to clean up the place. It was Sunday before Thanksgiving, and we thought it a fine opportunity to open up. "Every American will come," we said, but only one American and his wife did come, besides the preachers. Nor were we much more successful in the evening when we tried the natives in Spanish. Such is the north of Honduras.

Outside of the missionaries above mentioned, we found one truly godly American lady. She truly bears testimony for the Lord. Her home was like an oasis in the desert. Such is the place to which Mr. George

C. Wright, an elderly black schoolmaster, goes next boat. He has been working on the Guatemalan railroad, but it seemed best to move him, as Mr. Keech had one there too, and the population is not great. We feel, however, the very fact of this man going from house to house and farm to farm will be a testimony for the old Book many of these people learned to study in early childhood, but who for years have forgotten.

Mr. William Cocking, who has traveled nearly the whole of Honduras with Modesto Rodriguez during this year, has written you fully of the interior parts. After spending some ten days with me at Guatemala he left for Colombia via Limon, Costa Rica, where he met Señor don Antonio Redondo, who, with his wife and little girl, are to accompany Mr. Cocking to begin our work in that country. Already the first ship of books are at Cartagena, I hope, and in the hands of these two faithful and reliable men, will be honestly put in the hands of the Colombians. I am awaiting with interest news from Mr. Cocking. I myself am anxious to get down there as soon as the new year has come, and I have my report off for this year. I consider myself fortunate, and congratulate the Society in having two such men to begin the work.

Mr. Ports writes that Mr. DeCastro, who has been working amongst the natives of the Republic of Panama and who has been very ill with fever, has now recovered. Unfortunately he has had to go to Chili on account of family matters, but we hope some day to see him back. Many have been the miraculous escapes he has had, both from man and poisonous reptiles, not to speak of fevers. Mr. Sealey, who has worked for the Society, has now left to work with the Southern Baptists. That left us without anyone on the Canal Zone,

but I am glad to say that two others have been employed in their place. One is a brother of Mrs. Ports and the other a member of the Wesleyan Mission, Colon. Thus one goes and God raises up others. Modesto Rodriguez, who has worked with Mr. Cocking in Honduras, will now be accompanied with Señor Rodrigo Cabrera from Salvador. The unsettled condition of the country, however, will make it difficult to do much, and I may have to withdraw them.

Next week I am going to Salvador, and Dr. Barnes is to accompany me. In accordance with the wish of Dr. Haven I shall do all in my power to help him. I, however, hope to be back about the middle of December, in order to get up my estimates for next year and send my reports off.

Mr. Cocking is pushing on into the interior of Colombia, where the Society for many years maintained an agent, but withdrew him when the conditions rendered it practically impossible to continue effective work. Rev. Dr. Lemuel C. Barnes, of the American Baptist Missionary Society, referred to by Mr. Hayter, has been traveling in Central America.

These notes of travel give us some impression of the difficulty of conducting such a work as ours in such a country, and the necessity that there is for it.

Mr. Hayter reports in a previous letter that they have put 4,399 books in circulation for the last quarter, which brings the total for nine months up to more than 15,500, and indicates a circulation of 20,000 for the year. To circulate so many books under such conditions is no small achievement.

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A New Bible for Africa

THE Society's presses have just completed an edition of 500 copies of the complete Sheetswa Bible, of which 250 are to be shipped at once to Inhambane, South Africa. This completes a translation which has been going on for years.

We are happy to furnish our readers with the following account of the Sheetswa Bible written by Mrs. E. H. Richards, wife of the principal translator. Our readers will surely look with sympathetic interest on the features of Dr. Richards' principal assistant and co-

worker, Muti M. Sikobeli, the nephew of the chief of the tribe and himself in the line of succession.

What hath God wrought! It is marvelous to see not merely elaborate and highly developed languages like the Chinese or Arabic attacked and conquered by translators, but the rude and undeveloped speech of those emerging from barbarism. The Zulu missionaries and translators have held more than one conference to settle the question of spelling. The Sheetswa, an allied but still

distinct tongue, is going through the same course. A complete Sheetswa Bible—what a sign of promise for Africa and the Africans!

The district of Inhambane is about half the size of the State of Ohio. The population is variously estimated at between two and three millions of people. There are seven tribes, of which the Sheetswa is by far the largest. Until 1884 not one of the tribes had an idea of a written language, nor were there even signs in use.

That year four missionaries from Natal—Mr. and Mrs. Wilcox, and Mr. and Mrs. Richards—began work among the Tonga people, who occupy the country nearest the bay. Various primers and sheets of hymns were soon in the hands so eagerly outstretched for them, and in the course of three years Mr. Richards had the whole of the New Testament translated and printed on the small mission press. The proofreading was done by the schoolchildren themselves. They were hungry for the book, and their eyes and appetite for errors were sharpened by the offer of a penny for each error detected! So well did these early correctors do their work that it is still in use without revision. This first edition was in use till the Bible Society printed it for us in 1897.

The work grew rapidly and spread farther inland, so that it was soon discovered that the Tonga translation could only reach a very small proportion of the population and that Sheetswa would become the written language for all the people. Work was begun at once on hymns and the Gospels, and they were printed on the mission press for immediate use

and correction before being put into permanent form. The eagerness of those who had learned to read caused them to gather around



A TRANSLATOR OF THE SHEETSWA BIBLE

the doors and windows of the printing room in the hope of getting the first proofsheets.

Later the Book of Acts was added, and the Bible Society printed it about 1899. Work then went forward rapidly till the whole New Testament in the Sheetswa was completed in 1902. This was printed by the Bible Society the next year. This edition has been exhausted and is now reprinted with the Old Testament.

An account of this work would be incomplete without mention of Muti M. Sikobeli. Muti is the nephew of the chief of Kambini and was himself in the line of succession. He was among the first to enter the mission school, and later went to Natal to learn English and Zulu for



THE PRINTING FORCE IN INHAMBALE, EAST AFRICA

the purpose of fitting himself for the work of translation. After he returned to Inhambane each morning found him at his little desk, with the American Revision on one side and the Zulu Bible on the other. He allowed himself about an hour of rest in the middle of the day, and by five o'clock could usually finish from sixty to eighty verses. Sometimes, when the ideas were wholly foreign to native life and experience, he could not do so much, for the native has few words for articles with which he is not daily familiar. This was the first draft and insured that the idiom was correct. Then the polishing began. The American Revision was the standard, though the Greek was often consulted. Each phrase was read by itself, first from the English to see that Muti had the idea correctly, and then in the Sheetswa to be sure that the best words had been chosen. Where there was any doubt the other teachers were freely consulted. Natives are great splitters of hairs, and heated discussions often lasted into the night.

No Testaments have been given away, though the actual cash receipts have been small. The children come gladly to the sta-

tion and do all sorts of work to earn their Testaments. A day's labor is the price, and when the children have walked a day to reach



A SHEETSWA MISSION STATION

the station and must walk another to return, it does not seem too cheap. Poor old souls who have become Christians, when too old to learn to read, sometimes buy a book just for the joy of owning one, for they rightly judge that it is this Book which is making such a change in their country. "The entrance of thy words giveth light."

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The Siamese Monarchy

RECENT letters from the Rev. Dr. Carrington, from Bangkok, Siam, give some interesting particulars of the death of His Majesty the late King Chulalongkorn and the accession of his son, His Majesty Somdet Chao Fa Maha Vajiravudh.

These events are naturally of the deepest interest not only to the Siamese nation, but to the Christian missionaries who are resident in the kingdom. It may be doubted whether there is anywhere in the world a country not professedly Christian where missionaries have from the first been so kindly received and generously dealt with. Dr. Carrington, himself a member of the Presbytery of Bangkok, and for many years closely associated with

the missionary body, can speak with a measure of authority as to Siamese affairs, for he is not only held in honor by his missionary associates, but by the royal family and the Princes of the realm. He, therefore, has sent us the following minutiae, which are interesting as reflecting the customs which prevail in Siam on such occasions of national interest:

Three physicians, Dr. Reyter, Dr. Börger, and Dr. Poix (whose names, of course, indicate their Western connection), certify that "His Majesty the King died on October 23d, 1910, at 12:45 a. m. His Majesty," they continue, "has been suffering for several years from chronic nephritis." On the 17th of October intestinal trouble set in. On the evening of December 21st the condition became

serious, and on the 23d His Majesty passed away peacefully and without suffering."

Early in the morning the Privy Council, on the announcement of his death, met at Dusit Park Palace under the presidency of His Royal Highness the Crown Prince Maha Vajiravudh, who was proclaimed King of Siam immediately after this meeting. His father's sudden and unexpected passing away plunged the whole kingdom into deep and heartfelt grief. His entire life and reign had been entirely devoted to the welfare, needs, and comforts of the people of his realm. Born on September 21, 1853, His Majesty was called to the throne in 1868 and had reigned forty-two years.

A memorial service was held in the Presbyterian church at Bangkok in honor of his late Majesty. On this occasion the sermon was preached by the Rev. Dr. Carrington. The American community went to the Dusit Prasat Hall, where the remains of His Majesty lay in state. A meeting of the American

citizens was called and a committee appointed to carry out the arrangements for these ceremonies, consisting of Mr. Westengard, Dr. Hays, and Dr. Carrington.

Mr. Westengard prepared the address, which Dr. Carrington read before His Majesty, and Dr. Hays placed a beautiful wreath on the urn which held the remains. After the reading of this address the new King shook hands with Dr. Carrington and handed him an address which he (the King) had read before the Americans. The company then went into the hall where the urn was.

Dr. Carrington adds some particulars as to the character of King Chulalongkorn who, he says, "lifted his people up out of slavery, promoted education, instituted hospitals, excavated canals, built roads, instituted systems of railroads, and many other things. His

rule was intelligent,

wise and good. His was a fine character. He manifested sympathy, firmness, great patience, and an earnest desire for the best welfare of his people."



HIS ROYAL MAJESTY, MAHA VAJIRAVUDH,
King of Siam

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Bibliography for the Tercentenary of the King James Version of the English Bible

THE following list of books has been prepared by the American Bible Society for the use of those who may wish to have at hand suggestions as to suitable reading to assist them in preparing papers and addresses in connection with the celebration of the Three Hundredth Anniversary of the publication of what is known as the Authorized Version of the English Bible.

The following themes have been sug-

gested as suitable for consideration in connection with the celebrations of this Tercentenary:

1. The Story of the Growth of the English Bible from the First Translations into English to the King James Version.
2. The Later Revisions and Translations into English, the Revision of 1881-85, and the American Standard Revision of 1901, the Twentieth Century Testament, the Modern American Bible, etc.

3. The Influence of the English Bible on the English Language.
4. The Influence of the English Bible on English Literature.
5. The English Bible and the Life of the People. Its influence on customs, laws, government, and social life.
6. The King James Version as Related to Other Great Versions, Ancient and Modern.
7. The Peculiar Place of the English Bible in Missions.
8. The English Bible as a Factor in the Spiritual Life of the English-speaking People.
9. The English Bible and Civil Liberty.

We have arranged the literature alphabetically under these headings.

It is evident that some of these volumes will be of equal service in connection with different headings. Unless it has seemed important so to do, we have not repeated the titles.

Some of these books can only be found in libraries, and are not in general circulation. In a few instances where we know this to be the fact we have mentioned it.

Before presenting the lists arranged in their separate groups, it is desirable to refer to certain general publications that cannot very well be classified.

Walter Scott, in his "Fortunes of Nigel," gives a very graphic and entertaining picture of the times of King James.

"The Dictionary of National Biography" gives more or less in detail information and incidents concerning the lives of many who have had to do with the translation and revision of the English Bible.

The Histories of England are worthy of reference for the story of the conditions under which the English Bible took form.

Articles in the Bible Dictionaries and other Encyclopedias are of great value.

Reference should here be made to a volume, entitled "The History of the English Bible, Studied by the Library Method," by S. G. Ayres and Charles F. Sitterly. Part II of this little volume gives an outline history of the English Bible, and reference to articles in

magazines and to chapters in important books under the various headings connected with the whole development of the English Bible from the days of Cædmon to the Revised Version of 1881-85. It brings the references to magazine articles, etc., up to the date of its publication in 1898. It is now out of print, but is well worthy of reference in whatever libraries it can be found.

In making up these lists we have been assisted by representatives of a number of



BOOK STAMP OF KING JAMES

learned institutions. The volumes are of different shades of critical and theological opinion, for which we take no responsibility. They have been selected because they contain matter of value in connection with the themes proposed and the general subject.

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THE REPORTS OF THE BIBLE SOCIETIES (American, British, and Continental). These contain records of new translations, revisions, etc., in the various foreign languages and dialects.

7. *The Peculiar Place of the English Bible in Missions.*

HORTON, ROBERT F.—The Bible a Missionary Book. London and Edinburgh. This volume sets forth the fact that the Bible is charged with a missionary message.

THE REPORTS OF THE BIBLE SOCIETIES (American, British, and Continental). These are full of striking incidents illustrating the power of the Scriptures as a missionary agency

leading to the conversion of individuals and spiritual leavening and uplift of whole communities.

8. *The English Bible as a Factor in the Spiritual Life of the English-Speaking People.*

CLARK, DAVIS WASGATT.—From a Cloud of Witnesses, 309 Tributes to the Bible. Cincinnati and New York, 1897.

PROTHERO, ROWLAND E.—The Psalms in Human Life. New York, 1903.

SELLECK, WILLARD CHAMBERLAIN.—The New Appreciation of the Bible. Chicago, 1907.

The first part refers to Biblical criticism; the second part is entitled "The Value and Use of the Bible." Refers to its service in spiritual progress, in personal culture, and the spread of civilization.

9. *The English Bible and Civil Liberty.*

ARNOUX, W. H.—Influence of the Bible on Modern Jurisprudence. In Christian Thought. 1892-93, pp. 21-31.

RICHARD, J. W.—The Bible and our Liberties. In Lutheran Quarterly, 6: 221.

10. *Miscellaneous.*

SEDGWICK, SIDNEY M.—The Romance of Precious Bibles. London, 1907. Romantic tales connected with the manuscripts of the early English Versions for young people.

WESTCOTT, BROOKE FOSS.—The Bible in the Church. London and New York, 1891. Apostolic age, Apostolic Fathers, first Christian Bible, the age of Jerome and Augustine, the Bible of the Middle Ages in the East and West, and the Bible in the 16th Century.

WRIGHT, REV. JOHN.—Historic Bibles in America. New York, 1905.

This gives incidents concerning the Bibles owned by Kings, Queens, Presidents, Statesmen, Educators, Historians, etc.

YOUNG, JESSE BOWMAN.—The Charms of the Bible. New York, Eaton and Mains, 1910.

BIBLE SOCIETY RECORD

New York, February, 1911

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held at the Bible House Thursday, January 5, 1910, at 3.30 o'clock p. m.

In the absence of the President, the chair was occupied by Vice-President James Wood.

The Rev. James Riggs, D.D., conducted the devotional exercises, reading part of the forty-second chapter of Isaiah and offering prayer.

Referring to the riotous attack made some months ago upon the Rev. Mr. Baily, of Caracas, Venezuela, information was presented from the State Department to the effect that those charged with inciting these disorders have been arrested by the Venezuelan Government as a result of representations from the United States Government. Proper acknowl-

edgments have been made to the Secretary of State on behalf of the Board of Managers.

In view of the conference of missionaries working among Mohammedans which is to be held at Lucknow, India, during the current month, it was voted to appoint the Rev. Dr. W. S. Nelson, of the Presbyterian Mission in Syria, the designated representative of the Presbyterian Board of Foreign Missions, to represent the American Bible Society at that meeting.

Dr. Lewis D. Mason and James Wiggins were appointed delegates from the Board of Managers to the conference of the executive officers of the Foreign Missionary Societies of the United States and Canada, to be held in New York beginning January 11th.

Grants of Scriptures were made to the American Missionary Association for use in Tillotson College to the value of \$30.15; to the Presbyterian Board of Publication and Sabbath School Work, 1,000 Bibles and 1,000 New Testaments, valued at \$280; besides sundry small grants in the domestic field amounting to \$210.62.

Consignments to foreign agencies were reported by the Secretaries as follows:

To Japan, 100 volumes, value \$27.29; to La Plata, 6,750 volumes, value \$1,780.38; to Mexico, 812 volumes, value \$403.16. Total, 7,662 volumes, value \$2,210.83.

The issues from the Bible House during the month of December were 166,023 volumes.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

RECEIPTS IN DECEMBER, 1910

LEGACIES

Carleton, James H., late of Haverhill, Mass. \$152 69

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

Abbott, L. W., Wilkesbarre, Pa. \$2 00
A Friend, Minnesota 5 00
A Friend, New York 10 00
Allen, Mrs. E. B., New York 10 00
Allison, Mrs. L. S., Hazelton, Pa. 5 00
Barton, J. M., Pittston, Pa. 1 00
Beatty, J. L., Pittsburg, Pa. 5 00
Belmer, H. B., Osborne, O. 2 00
Black, Mrs. C. G., Detroit, Mich. 50 00
Blair, Frank L., Pittsburg, Pa. 2 00
Blauvelt, C. D., New York 25 00
Bodine, George I., Philadelphia, Pa. 50 00
Bogart, Elizabeth R., Geneva, N. Y. 5 00
Brink, Miss Louise, Cornwall-on-Hudson, N. Y. 5 00
Brown, Mrs. John Howard, Ocean Grove, N. J. 1 00
Burrell, C. G., Medera, Cal. 50
Butler, Miss E. O., Cranbury, N. J. 1 00
Caldwell, James E., Tulip, Ark. 1 25

Cash, Charlotte, N. C.	\$4 00	Huntington, Wm., Hartford, Conn.	\$1 00
Cash, Germantown, Pa.	5 00	Hyde, Mrs. Clarence M., New York.	100 00
Clark, Martha N., Byron Center, Mich.	1 00	Ivy, Wm. T., Weatherford, Tex.	2 00
Collier, J. R., Greenfield, O.	1 00	Langdon, Wm. M., Miami, Fla.	5 00
Couch, G., Frank, Carbondale, Pa.	1 00	Laylock, C. W., Wilkesbarre, Pa.	5 00
Cowl, Mrs. S. E., Springfield, Mass.	5 00	Lewis, James, Pittston, Pa., Linticum Hermitage, Kelso, Tenn.	1 00
Coxe, Mrs. Chas. B., Driftton, Pa.	5 00	Lockhart, James L., Pittsburg, Pa.	2 00
Coxe, Eckley B., Jr., Driftton, Pa.	5 00	McAllister, Sarah G., Trask, Mo.	100 00
Crawford, Mrs. Julia A., Elmira, N. Y.	1 00	McCombs, J. C., Pittsburg, Pa.	50
Curtin, W. R., Medera, Cal.	50	McKee, Mrs. A. M., Wilkinsburg, Pa.	2 00
Cutter, Mrs. Ralph Ladd, Brooklyn, N. Y.	50 00	McMahon, John, Kansas City, Mo.	1 00
Dawson, Hy. W., Onehung, New Zealand.	4 97	Markle, Mrs. Allman, Hazelton, Pa.	50
Dodd, J. F., Delaware, O.	5 00	Marshall, Miss Clara, Ocean Grove, N. J.	1 00
Evans, E. D., Barneveld, Wis.	1 00	Mead, Mr. and Mrs. Edwin, San Jacinto, Cal.	1 00
Galey, D. S., Parnassus, Pa.	5 00	Miller, J. L., Pine Bluff, Tenn.	10
Glover, W. B., Pittsburg, Pa.	2 00	Mitchell, W. G., M. D., St. Andrews, Fla.	2 50
Good, Rev. Morris F., Ashland, Pa.	5 00	Monroe, Moses D., Boston, Mass.	10 00
Green, Miss Lydia A., Braddy Station, Va.	1 00	Morse, Miss Lois R., Carbondale, Pa.	5 00
Gurley, Frank, High Point, N. C.	10 00	Nettleton, F. E., Scranton, Pa.	5 00
Hadfield, E. D., Pittsburg, Pa.	2 50	Pardee, Miss Elizabeth, Hazelton, Pa.	15 00
Hastings, David, Pittsburg, Pa.	1 00	Pardee, Mrs. I. P., Hazelton, Pa.	10 00
Higgins, John, North East, Pa.	5 00	Patterson, Wm. A., Pittsburg, Pa.	1 00
Horne, Mrs. J. M., Corpus Christi, Tex.	5 00		
Horner, Rev. James, D. D., Pittsburg, Pa.	3 00		
Houston, Mrs. H. H., Philadelphia, Pa.	50 00		

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2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order. Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Director

Rev. Cyrus J. Hunter, D.D., Uchricksville, O.

• •

Deceased Members

Rev. John M. Ferris, D.D., Brooklyn, N. Y.
Rev. Isaiah B. Hopwood, D.D., Newark, N. J.
Rev. Robert T. Armstrong, D.D., Newburg, Ind.
Rev. David I. Biggar, North Litchfield, N. Y.
Rev. Amos Osborn, West Hartford, Conn.
Mrs. Amos Osborn, West Hartford, Conn.
Rev. Edward Snyder, Easton, Pa.
Isaac Amerman, Onarga, Ill.
Mrs. Catharine P. Kingman, Amherst, Mass.
Mrs. M. E. Maddux, Eatonton, Ga.
Blandina P. Dickerman, Mt. Carmel, Conn.
Mrs. Sarah M. Wartman, Vienna, O.
William U. Jube, Newark, N. J.

Summary of Reports received from five Auxiliary Bible Societies in December and January

Receipts from sales during twelve months.....	\$59 17
Receipts from donations and collections.....	389 07
Paid American Bible Society on book account.....	38 77
Paid American Bible Society on donation account.....	145 00
Expended in their own fields.....	49 11
Value of books donated.....	31 60
Value of books on hand at date.....	102 43

Peck, John B., Brooklyn, N. Y.
 Ramey, Mrs. Nancy, New Alexandria, Pa.
 Robertson, F. O. G., Lincoln University, Pa.
 Rogers, Mrs. Sophie M., Bradford, Conn.
 Romeis, Rev. S., Campbellsport, Wis.
 Rossiter, Amanda E., Cincinnati, O.
 Rossiter, Mrs. Mary A., Cincinnati, O.
 Schaedel, J., Diller, Neb.
 Schiechter, Frederick, Fessen-den, N. D.
 Sharp, Miss Elizabeth, Wilkes-barre, Pa.
 Shaw, Miss M. E., Maquoketa, Ia.
 Snyder, Mrs. Clara, Henry, Ill.
 Stakke, Miss C., Minneapolis, Minn.
 Stevenson, S. J., Heckney, Pa.
 Stewart, Wm. A., Elkin, Pa.
 Strikland, John T., Deep River, Conn.
 Thomas, E. M., Owooso, Mich.
 Thompson, F. M., Medera, Cal.
 Through Colporteurs, Western Agency.
 Wainwright, Miss Hattie, Pittsburgh, Pa.
 Weetland, Julia L., Sioux City, Ia.
 Wiley, Mrs. J. H., Little Rock, Ark.
 Winter, Mrs. C. D., Jermyn, Pa.
 Wray, Miss Elizabeth D., Germantown, Pa.
 Ziegler, Dr. Chas. Edward, Pittsburgh, Pa.

\$5 00 *Augusta*, First Pres. Ch. S. S. \$5 83
 1 00 *Calhoun*, Pres. Ch. 1 00
 2 00 *Cartersville*, Pres. Ch. 3 00
 30 00 *East Macomb*, Pres. Ch. 4 55
 5 00 *Georgia Conf.*, Meth. Ep. Ch. 3 00
 2 00 *Grantville*, Meth. Ep. Ch. 2 25
 30 00 *Newman*, Pres. Ch. 9 60
 2 00 *Rome*, South Broad Pres. Ch. 4 63
 5 00 *Sewanee*, Meth. Ep. Ch. 4 00
 5 00 *Valdosta*, Pres. Ch. 7 17

ILLINOIS

5 00 *Bishop*, Union Thanksgiving Service. 6 45
 5 00 *Chicago*, Christ Pres. Ch. 5 46
 20 00 " Christ Pres. Ch. S. S. 4 83
 1 00 " First German Bapt. Ch. 5 00
 10 00 " Lake View Pres. Ch. 15 80
 1 00 " North Englewood Cong. Ch. 1 00
 1 00 *Fosterburg*, Zion German Pres. Ch. 3 00
 1 00 *Godfrey*, German Pres. Ch. 3 00
 1 00 *Hooperston*, Bapt. Ch. 3 45
 1 00 " Meth. Ep. Ch. 14 10
 1 00 " Pres. Ch. 19 47
 5 00 *Paxton*, Swedish Luth. Ch. 14 05
 1 00 *Polo*, Pres. Ch. 11 00
 1 03 *Scales Mound*, Pres. Ch. 5 00
 5 00 *Schaupville*, Zion Pres. Ch. 5 00
 2 00 *Sterling*, First Pres. Ch. 5 00
 5 00 *Woodbury*, German Pres. Ch. 3 00

INDIANA

1 00 *Hammond*, Pres. Ch. Woman's Miss' Society. 10 00
 2 00 *Lafayette*, Congress St. Meth. Ep. Ch. 2 57
 1 00 " First Bapt. Ch. 9 00
 5 00 " First Christian Ch. 2 82
 1 00 " First Pres. Ch. 2 00
 1 00 " St. Paul's Meth. Ep. Ch. 7 20
 1 00 " Second Pres. Ch. 13 55
 1 00 " Trinity Meth. Ep. Ch. 81
 1 00 " West Side Bapt. Ch. 50
 1 00 " West Side Meth. Ep. Ch. 50

\$807 75

CHURCH COLLECTIONS

ALABAMA

Alabama Conf., Meth. Ep. Ch.
 Alabama Conf., Meth. Ep. Ch. South
 Bessemer, First Pres. Ch. \$7 00
 Birmingham, Salem Ch. 452 92
 " Second Pres. Ch. 85
 " Third Pres. Ch. 2 25
 Greenville Circuit, Meth. Ep. Ch. South
 Marion, Pres. Ch.
 Montgomery, Central Pres. Ch.
 North Alabama Conf., Meth. Ep. Ch. South

1 85 *Ridgeville*, Meth. Ep. Ch. 1 90
 1 85 *Ashton*, German Pres. Ch. 13 00
 3 75 *Corning*, Union Meeting Chs. 5 82
 5 00 *Delmar*, Meth. Ep. Ch. 3 00
 13 46 *Early*, Meth. Ep. Ch. 4 00
 4 90 *George*, Hope German Pres. Ch. 2 00
 567 19 *Zoar* German Pres. Ch. 8 00
 1 85 *Goldfield*, Evergreen S. S. 6 31
 1 85 *Knoxville*, Meth. Ep. Ch. 6 00
 1 85 *Williamsburg*, First Pres. Ch. 5 00
 1 85 *Wyman*, Ref'd Pres. Ch. 2 00

\$807 75

IOWA

2 25 *Ashton*, German Pres. Ch. 13 00
 3 75 *Corning*, Union Meeting Chs. 5 82
 5 00 *Delmar*, Meth. Ep. Ch. 3 00
 1 85 *Early*, Meth. Ep. Ch. 4 00
 1 85 *George*, Hope German Pres. Ch. 2 00
 4 90 *Zoar* German Pres. Ch. 8 00
 567 19 *Goldfield*, Evergreen S. S. 6 31
 1 85 *Knoxville*, Meth. Ep. Ch. 6 00
 1 85 *Williamsburg*, First Pres. Ch. 5 00
 1 85 *Wyman*, Ref'd Pres. Ch. 2 00

\$807 75

KANSAS

5 25 *Bala*, Pres. Ch. 1 75
 5 25 *Gypsum*, Meth. Ep. Ch. Charge. 2 00
 2 07 *Richmond*, Union Thanksgiving Service. 5 20

\$807 75

KENTUCKY

12 32 *Louisville*, Highland Pres. Ch. 4 55

\$807 75

LOUISIANA

20 53 *Dixie*, Pres. Ch. 65

\$807 75

MAINE

16 32 *Orono and Stillwater*, Meth. Ep. Ch. Charge. 2 00

\$807 75

MASSACHUSETTS

3 48 *Easthampton*, Cong. Ch. 1 72
 7 76 *Newton*, Eliot Ch. 24 40
 98 00 *Northboro*, Cong. Evang. Ch. S. S. 3 75
 4 25 *Shelburne*, First Cong. Ch. 5 55

\$807 75

MICHIGAN

14 63 *Alma*, Pres. Ch. 11 00
 5 25 *Battle Creek*, First Meth. Ep. Ch. 16 00
 3 48 *Coloma* and *Waterville*, Meth. Ep. Ch. Charge. 4 00
 50 00 *Grand Rapids*, Second Ref'd Ch. 8 69
 5 63 *Hamilton*, Ref'd Ch. 5 07
 5 50 *Riverside*, Meth. Ep. Ch. 1 00
 5 50 *Saginaw*, Warren Ave. Pres. Ch. 4 00

\$807 75

FLORIDA

Clearwater, Pres. Ch.
 East Jacksonville, Pres. Ch.
 Jacksonville, First Pres. Ch.
 GEORGIA
 Athens, First Pres. Ch.
 Atlanta, Central Pres. Ch.
 " North Ave. Pres. Ch.

MINNESOTA

Cummingsville, Pres. Ch. \$13 38
Madelia, Pres. Ch. 1 00
Mankato, First Pres. Ch. 5 00
Northfield, Cong. Ch. 1 47
Walnut Grove, Meth. Ep. Ch. 2 00

MISSISSIPPI

Columbus, First Pres. Ch. 10 45
Corinth, Pres. Ch. 1 25
Crawford, Bethel Pres. Ch. 6 25
Gloster, Pres. Ch. 4 75
Magnolia, Pres. Ch. 3 65
Mississippi Conf., Meth. Ep. Ch. 1,393 10
Woodville, Pres. Ch. 65

MISSOURI

Auxvasse City, Pres. Ch. 3 00
Fulton, Pres. Ch. 25 00
Kansas City, Eastminster Pres. Ch. Ladies' Aid Society. 72
Lexington, Pres. Ch. 5 60
Mexico, Pres. Ch. 1 85
St. Louis, Cote Brilliante Pres. Ch. 9 05
Westminster, Pres. Ch. 4 00

NEBRASKA

Beatrice, Mennonite Ch. 20 45

NEW HAMPSHIRE

Hampton, Cong. Ch. 7 42
Hanover, Church of Christ at Dartmouth College. 5 00

NEW JERSEY

Jersey City, Clairmont Pres. Ch. 5 00
 " Lafayette Ref'd Ch. 4 43
Montclair, Trinity Pres. Ch. S. S. 2 13
New Egypt, Plumbstead Pres. Ch. 1 00
Orange, Hillside Pres. Ch. 50 00
Passaic, First Ref'd Ch. 90 75

NEW MEXICO

Taos, Pres. Ch. 1 50

NEW YORK

Albany, First Meth. Ep. Ch. 25 00
 " Madison Ave. Ref'd Ch. 74 16
Bath, Soldiers' and Sailors' Home. 8 00
Bergen, Pres. Ch. 5 00
Brooklyn, Central Cong. Ch. 203 79
 " Wells Mem'l Pres. Ch. 6 55
Clymer, Cutting S. S. 4 00
Copenhagen, Cong. Ch. 1 50
Cornwall-on-Hudson, Pres. Ch. 9 13
Cortland, First Pres. Ch. 20 00
Granville, Welsh Chs. 110 00
 Greater New York Conf., Seventh Day Adventists. 5 75
Greenport, Meth. Ep. Ch. 10 00
Hillsdale, Union Meeting at. 2 50
Lima, Pres. Ch. 8 36
Lyon Falls, Forest Pres. Ch. 60
Morristown, First Pres. Ch. 10 00
Mount Pleasant, Pres. Ch. 3 55
New York, Seventh Pres. Ch. 9 00
Saranac Lake, Pres. Ch. 2 00
Schodack, Ref'd Ch. 5 07
Spencertown, Union Meeting at. 2 00
Ticonderoga, First Meth. Ep. Ch. 11 00
Trumansburg, Pres. Ch. 34
Waddington, Scotch Pres. Ch. 80 63
White River Conf., Meth. Ep. Ch. 10 00

NORTH CAROLINA

Asheville, Pres. Ch. 38 19
Brevard, Pres. Ch. 3 30
Carthage, Union Pres. Ch. 4 50
Charlotte, Sugar Creek Pres. Ch. 15 15
 " Tenth Ave. Pres. Ch. 4 75
Cornelius, Bethel Pres. Ch. 2 52
 " Pres. Ch. 1 00
Davidson, Gilwood Pres. Ch. 3 30
Duke, Pres. Ch. 1 85
Dunn, Pres. Ch. 10 00
Gaston, Union Pres. Ch. 5 50
Hendersonville, Pres. Ch. 11 92
Ida Mills, Pres. Ch. 5 75
Laurinburg, Laurel Hill Pres. Ch. 12 91
 " Pres. Ch. 20 00

Lillington, Pres. Ch.
 Mathew, Carmel Pres. Ch.
 Maxton, Central Pres. Ch.
 Midway, Pres. Ch.
 Millard Creek, Pres. Ch.
 Monroe, Pres. Ch.
 Montreal, Pres. Ch.
 Mulberry, Pres. Ch.
 Pineville, Pres. Ch.
 Queens Creek, Meth. Ch.
 Red Springs, Pres. Ch.
 Rocky River, Pres. Ch.
 Sardis, A. R. P. Ch.
 Statesville, First Pres. Ch.
 Third Creek, Pres. Ch.

OHIO

Chatfield, Prot. Ch.
 Creston, Pres. Ch.
 Mt. Healthy, Meth. Ep. Ch.
 " U. B. Ch.
 Sandusky, Cong. S. S.
 Scotch Ridge, United Pres. Cong.
 West Brooklyn, Pres. Ch.

OREGON

Hillsboro, German S. S. Ass'n.

PENNSYLVANIA

Abington, Pres. S. S.
 Arendtsville, Union Thanksgiving Service at.
 Avoca, Pres. Ch.
 Beaver Falls, First Pres. Ch.
 Butler, Second Pres. Ch.
 Burgettstown, Westminster Pres. Ch.
 Carlesbrook, Pres. Ch.
 Coatesville, Pres. Ch.
 Darby, First Pres. Ch.
 Devon, St. John's Pres. Ch.
 Dilworthtown, Pres. Ch.
 Flohrs, Luth. Ch.
 Fortyort, Pres. Ch.
 Germantown, Second Pres. Ch.
 Homewood, U. B. Ch.
 Hornbrook, Pres. Ch.
 Mercer, Second Pres. Ch.
 Mifflinburg, Union Thanksgiving Service at.
 Milroy, Pres. Ch.
 Millcreek, Pres. Ch.
 Philadelphia, St. Paul's Pres. Ch.
 Tabernacle Pres. Ch.
 " Trinity Pres. Ch.
 Washington Sq. First Pres. Ch.
 Pittsburgh Conf., Meth. Ep. Ch.
 Pittsburgh, Grant St. Ref'd S. S. Mt. Washington Pres. Ch.
 Towanda, Pres. Ch.
 Westfield, Pres. Ch.

SOUTH CAROLINA

Aiken, Pres. Ch.
 Blenheim, Pres. Ch.
 Laurens, Rocky Spring Pres. Ch.
 Mt. Pleasant, Pres. Ch.
 New Wapataw, Pres. Ch.
 Rockhill, First Pres. Ch.
 Salem, Black River Pres. Ch. and S. S.
 Seneca, Flat Rock Pres. Ch.
 " Hope Pres. Ch.
 " Pres. Ch. and S. S.
 South Carolina Conf., Meth. Ep. Ch.
 Spartanburg, First Pres. Ch.
 Wilsons, Brewington Pres. Ch.
 Winnsboro, Sion Pres. Ch.

SOUTH DAKOTA

Bemis, First Holland Pres. Ch.
 Lennox, Second Ref'd Ch.
 Willow Lakes, Cong. Ch.

TENNESSEE

Clarksville, First Pres. Ch.
 Knoxville, First Pres. Ch.
 Munford Circuit, Meth. Ep. Ch.
 Sweetwater, Pres. Ch.

TEXAS

Baird, Pres. Ch.

\$3 50 *Eagle Lake*, Pres. Ch.
 2 70 *San Saba*, Pres. Ch.
 3 75 Southern German Conf., Meth. Ep. Ch.
 2 00 *Waco*, First Pres. Ch. S. S.
 2 25

VERMONT

5 00 *Woodstock*, Cong. Ch. S. S.
 71

17 55 *Berryville*, Pres. Ch.
 4 30 *Bethelton*, Pres. Ch.
 3 00 *Blackstone*, St. Luke's P. E. Ch.
 6 91 *Charlotta C. H. Village*, Pres. Ch.
 4 20

VIRGINIA

7 65 *Christiansburg*, Pres. Ch.
 13 00 *Churchville*, Union Pres. Ch.
 1 20 *Crewe*, Gibson Mem'l P. E. Ch.
 2 54 *Fredericksburg*, Pres. Ch.
 1 41 *Marion*, Royal Oak Pres. Ch.
 5 00 *Middlebrook*, Shemariah Pres. Ch. Ladies' Society
 5 00 *New Concord*, Pres. Ch.
 1 21 *Newport News*, Second Pres. Ch.
 Norfolk, St. Luke's P. E. Ch.
 " Second Pres. Ch.
 28 77 *Opequon*, Pres. Ch. and S. S.
 7 65 *Petersburg*, Second Pres. Ch.
 Port Royal, St. Peter's P. E. Ch.
 10 00 *Pulaski*, Pres. Ch.
 Redford, Pres. Ch.
 6 26 *Richmond*, Ginter Park Pres. Ch.
 5 25 Grace St. Ch.
 25 00 Grace St. Pres. Ch.
 20 00 Grace St. Pres. Ch.
 3 60 L. A. S.
 8 00 St. Paul's P. E. Ch.
 Ch.
 70 00 *Rural Retreat*, Pres. Ch.
 5 00 *Virginia Conf.*, Meth. Ep. Ch.
 8 97 South.
 1 50 *Warrenton*, Pres. Ch.
 3 00 West Dinwiddie Circuit, Meth. Ep. Ch.
 5 50 South.
 56 66 *Winston*, Church Collection at.
 10 00

WASHINGTON

17 47 *Seattle*, Ballard Pres. Ch.
 6 25 *Tacoma*, Immanuel Pres. Ch.
 1 25

WEST VIRGINIA

5 00 *Alaska*, Patterson Creek Pres. Ch.
 11 25 *Bluetfield*, Pres. Ch.
 7 00 *Burlington*, Pres. Ch.
 25 88 *Cass*, Pres. Ch.
 760 00 *Clarksburg*, First Pres. Ch.
 25 00 *Durbin*, May Meth. Ch.
 5 40 *Huntington*, First Pres. Ch.
 2 25 *Keyser*, Pres. Ch.
 5 00 *Montrose*, Pleasant Meth. Ch.
 Romney, Pres. Ch.
 24 02 *Shenandoah Junction*, Ell. Pres. Ch.
 10 00

WISCONSIN

6 16 *Germantown*, Zoar German Ch.
 2 00 *Delavan*, Cong. Ch.
 1 00

PORTO RICO

7 17 *Isabela*, Spanish Ch.
 16 37 *Jubas*, Spanish Ch.
 9 49 *Quebradillas*, Spanish Ch.
 37 00

\$7,742 75

AUXILIARY SOCIETIES

10 00 Credited on
 as Donation Alabama \$22 50
 6 16 Camden Co., N. J. \$100 00
 2 00 Carroll Co., Ill. 13 05
 1 00 Cedarville, O. 35 00
 7 17 Cisco, Tex. 14 20
 16 37 Connecticut 335 53
 Cumberland Co., N. J. 30 00

19 66 Douglas Co., Neb. 1 73
 18 40 Geneva, N. Y. 10 00
 6 00 Ghent, N. Y. 1 65

15 00 Greene Co., N. Y. 97
 Haddam, Conn. 80
 Hamblen Co., Tenn. 14 00

15 00 Jefferson Co., N. Y. 7 68
 Kane Co., Ill. 1 50

Credited on
 as Donation Account

La Rue Co., Ky. \$11 24
 Livingston Co., N. Y. 6 89
 Logan Co., O. 11 26
 Long Creek Welsh, Ia. \$136 92
 Long Island, N. Y. 3 54
 Maryland 316 00
 Massachusetts 500 00
 Monroe Co., Ind. 27 86
 Monroe Co., N. Y. 36 58
 Montgomery Co., N. Y. 81 63
 Morning Sun & Vic., Ia. 33 57
 Nashville, Tenn. 12 04
 New York Female. 2 18
 Pennsylvania (by Alexandria Br.) 7 30
 Pennsylvania (by Schuylkill Co. Br.) 75 00
 Peoria Co., Ill. 4 00
 Radnor, Ill. 53 76
 Ramsey Co., Minn. 2 06
 Red Hook, N. Y. 14 60
 Sangamon Co., Ill. 18 00
 South Poutney Welsh, Vt. 14 00
 Troy Female, O. 5 13
 Utica & Vic. Welsh, N. Y. 110 00 6 35
 Warren Co., N. J. 31 11
 Westchester Co., N. Y. 4 05
 York Co., S. C. 12 60
 York Co., S. C. 33 23

\$693 43 \$1,465 48

RETURNS FROM BOOKS DONATED

Holcomb, H. A., Akeley, Minn. \$0 80
 Presbyterian Board of Publication and Sabbath School Work, Philadelphia, Pa. 6 77
 Toselli, Giacomo, Gloversville, N. Y. 20

\$7 77

HOME AGENCIES

Atlantic. \$514 51
 Colored People of the South. 509 63
 Central. 344 83
 Eastern. 287 53
 Northwestern. 589 72
 Pacific. 708 31
 South Atlantic. 905 24
 Southwestern. 450 64
 Western. 447 76

\$4,758 17

FOREIGN AGENCIES

Japan. \$50 00

MISCELLANEOUS

Retail Sales. \$3,662 47
 Trade Sales. 1,610 59
 Sale o' Waste Material. 96 75
 Depository Agency Colored People South. 11 26
 Depository Atlantic Agency. 1,098 08
 Depository Eastern Agency. 33 93
 Depository Central Agency. 217 66
 Depository Northwestern Agency. 487 56
 Depository Pacific Agency. 247 75
 Depository South Atlantic Agency. 160 51
 Depository Southwestern Agency. 133 54
 Depository Western Agency. 150 60
 Income from Available Funds. 743 76
 Income from Perpetual Trust Funds. 12,485 05
 Income Subject to Life Interest. 1,929 58
 J. Burr Legacy Income. 352 64
 Alden Memorial Fund Income. 8 48
 Trust Funds. 3,992 21
 Rentals. 4,177 76
 Record. 7 40

\$31,607 58

Total Receipts. \$47,285 72

CASH STATEMENT FOR DECEMBER, 1910

RECEIPTS

From Legacies	\$152 69	
Individuals	807 85	
Churches	7,742 75	
Auxiliaries, as Gifts	693 43	
Perpetual Trusts—Income	12,485 05	
Bible House—Rents	4,177 76	
Income from Available Funds—Interest	743 76	
Sales by Foreign Agents	50 00	
Sales of Bibles Donated	7 77	
... by Home Agencies	4,758 17	
Depositories of Home Agencies	2,540 89	
Manufacturing Department—Sales of Waste Material, etc.	96 75	
Salesroom—Cash Sales	3,662 47	
Auxiliaries—For Books	1,485 48	
The Trade	1,610 59	
Trust Funds—Income Payable Beneficiaries	1,929 58	
J. Burr Trust—Income	352 64	
Trust Funds	3,992 21	
BIBLE SOCIETY RECORD	7 40	
Sundries	8 48	
	\$47,285 72	
Cash Balance from November, 1910	22,851 52	
	\$70,137 24	

DISBURSEMENTS

For Cash to Foreign Agents	\$430 71
Bills Exchange Paid	17,124 97
Home Agencies	9,945 23
BIBLE SOCIETY RECORD, Postage, etc.	162 51
Library Expenses	53 10
Legacy Expenses	50
Translation and Revision	1,000 00
Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.	2,939 53
General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.	3,369 12
Manufacturing Department—Material, Wages, etc.	13,048 68
Depository—Salaries, Boxes, Cartage, etc.	3,238 44
Salesroom Expenses	230 55
Beneficiaries—Annuities	742 25
Account Burr Legacy Income	14 18
Diffusion of Information—Pamphlets, Leaflets, Report, etc.	120 00
	\$52,419 77

Cash Balance to January, 1911	\$17,717 47
	\$70,137 24

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